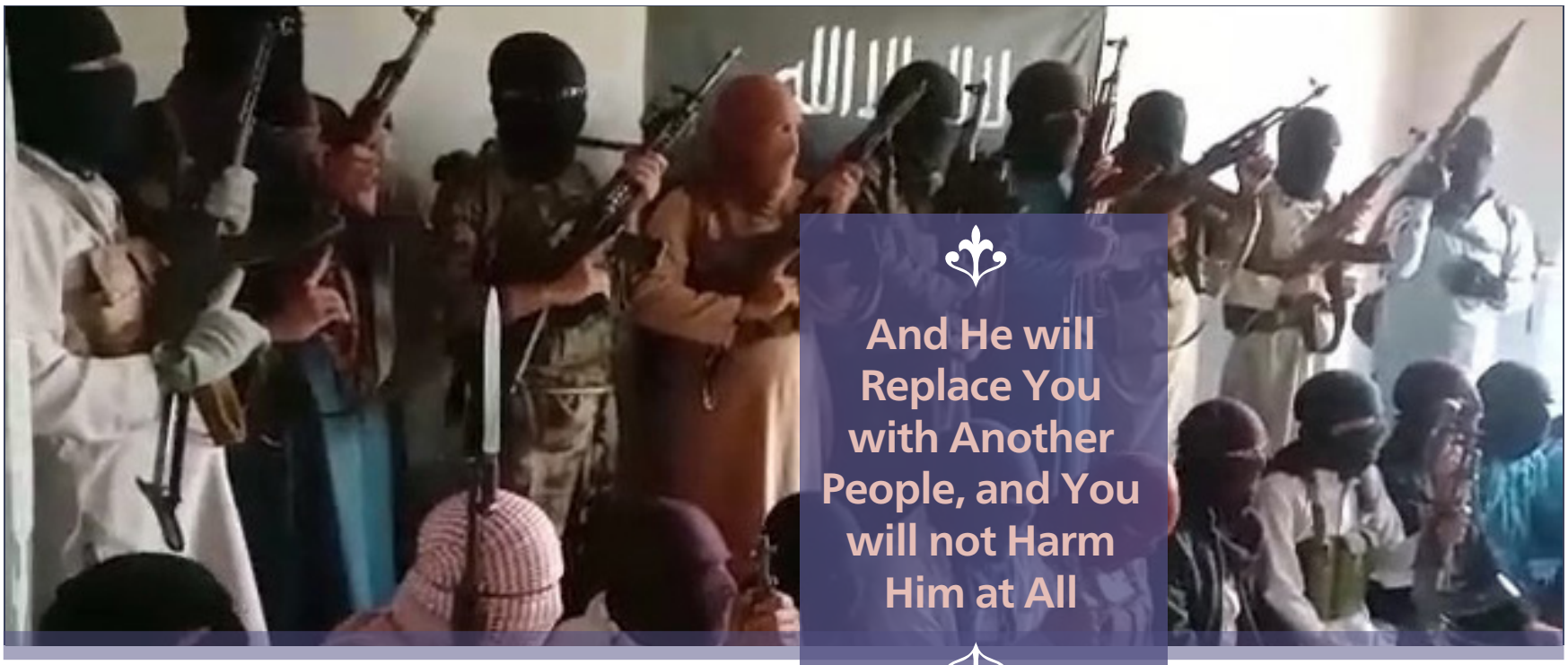

And He will Replace You with Another People, and You will not Harm Him at All

When our Lord, Blessed and Exalted be He, commanded His Prophet to begin warning his people and his closest clan before other people, this was an opportunity for them to gain the merit of taking precedence over the others. However, most of them missed that great goodness, and instead replaced it with the evident evil, for they were arrogant and refused to follow the Messenger of Allah ﷺ in the matter of his religion, made him hostile, and chose hell over bliss.

The tawaghit of Quraysh, at the time, thought that their turning away from the religion of Allah, and preventing people from following him by lying, deceit, oppression and abuse, would be a cause for all people to turn away from it, and as a consequence, this religion would prish with the death of its advocate ﷺ and those with him from among the few believers. They did not think that Allah will prepare for His Messenger people to support him and carry with him the concern of calling to Islam and help him to bring people into it, and that He will bring them by His will to the home of Quraysh to hear from the Messenger ﷺ, then pledge bay'ah to Islam and to support. This is what the first group of Muslims in Medina had done, whom Allah increased their rewards later, and so they were the vanguard of the army that conquered Mecca and brought its people into the religion of Islam.

It is also the case of the kuffar among the people of Israel in Medina. They were the first people to follow the Messenger of Allah ﷺ, because they claimed believing in tawhid and following the previous prophets of Islam: Ibrahim, Ishaq, Yaqub, al-Asbat, Musa, and Harun, may the best of prayers and peace be upon them all. But they disbelieved, denounced, stood in the face of the call, and assumed that by denying the Messenger of Allah and challenging him in his religion, they would harm him and deter people from following him. They did not know that they were only harming themselves, by inflicting torment on themselves in this world at the hands of those who were favored by Allah with Islam among their neighbors, the people of Medina. And they deserved torment from Allah in the Akhirah for their kufr and oppression, and Allah did not wrong them but they wronged themselves.

Hence, this is the case at all times and places between the muwahiddin and their opponents among the closest people who are hostile to them, where they think that they will harm the religion and its people by turning them away from it and deterring away from following it, not knowing that they would only harm themselves by doing so, by losing out on them the best of precedence and virtue, and exposing themselves to be replaced by Allah with people who would be guided to follow His religion and work in His path, and by that He would raise them above the worlds in this world and the Akhirah.

We have seen the credibility of this matter often in various places, and in all ages, including what happened in our time with the Islamic State and its call for the revealed truth and its endeavor to establish the Shari'ah. For nearly the past two decades, its mujahidin have been subjected to the kufr of those closest to them by lineage and neighborhood, and even those who claim proximity to them in belief and creed! Those haughty and arrogant ones think every time that the Islamic State rises or the promises given to them by Allah became closer to fruition, that the mujahidin among others will be disappointed and dispersed and none will rise on the land after them. However, their efforts will be disappointed, and Allah will show them what they hate by the hands of His worshipers.

This is what happened in Iraq when the Sahawat factions fell into riddah, and their criminal leaders thought that their failure to join the mujahidin, who declared the establishment of the Islamic State, had harmed it. They either deluded themselves or simply not realize that they did not harm anyone but themselves, and the increase of their hostility towards the Islamic State only pushed them away from religion until they fell completely into riddah. Thus, Allah replaced them with those who were better than them, among the muhajirin and ansar in Sham. They joined the Islamic State and pledged bay'ah to its Imam, supported him, and helped him to restore the Khilafah, and by doing so, they humiliated the kuffar and murtaddin everywhere.

The murtaddin in Sham did not learn from what happened to their brothers in Iraq before. They assumed that, with their hostility to the Islamic State, they would end it in Sham. However, Allah disappointed their endeavors, and He dispensed with them and their multitude, and guided to the support of His loyalists other peoples from the east and west of the earth, to raise its flag in various regions, and to fight under its banner the various sects of kufr and riddah. Thus, the unity of the Muslim Ummah is proven despite the borders drawn by the Crusaders and tawaghit, and despite what they did to the Muslims, dividing them on the basis of race, language, and nationality.

Allah is still guiding people to support His religion that He chooses for this great matter; among them are those abide by it, and therefore, get elevated by Him, glory be to Him, in this life and in the Akhirah, and among them are those whom their faith falls short of steadfastness, and therefore, get replaced by who are better! Our Lord, Blessed and Exalted be He, replaces them with other people, so they only harm themselves, in accordance with His words: "O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little. If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent" (At-Tawbah: -38 39).

It is the duty of every human being to look at his status all the time, to see whether he is in the position of obedience to Allah and rejoices in that, or if he is in the place where Allah will replace him by others for not carrying out the matter of His religion. And he should reflect: is he, by doing what Allah has commanded, benefitting himself, or is he benefitting Allah and the religion that He has taken care of?! Is he harming himself, or is he harming Allah and His religion, if he turns away from that?! Allah the Almighty cannot be benefitted or harmed, and He is the best of creators, and all praise is due to Allah, the Lord of all creation.